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Philosophy," read before the Philological Congress in Chicago, 1893, is rather, as it is styled in its German form, "über den Zusammenhang der Sāṃkhya-Lehre mit der griechischen Philosophie." In both essays the precise citations are likely to be useless except to those for whose studies an acquaintance with Professor Garbe's complete exposition is indispensable. For separate publication both might with advantage have been considerably rearranged.

The third, "Hindu Monism. Who were its Authors, Priests or Warriors?" is a translation of an essay in *Nord und Süd*, 1893, "Die Weisheit des Brahmanen oder des Kriegers?" Here, on very insufficient grounds, the author urges that to the *kṣatriyas* belongs "the credit of clearly recognizing the hollowness of the sacrificial system and the absurdity of its symbolism," that they were "the dominant factor in the development of the monistic doctrine in the elder Upanishads" and the champions of intellectual enlightenment "opposed by its natural enemy, the priesthood." To their credit are then added the doctrines of the Buddhists, the Jains, and the Bhāgavatas; in all, "the greatest intellectual performances, or rather almost all the performances of significance for mankind, in India."—A. W. STRATTON.

A Glossary of Indian Terms relating to Religion, Customs, Government Land; and Other Terms and Words in Common Use. By G. Temple. (London: Luzac & Co., 1897; pp. 332, 8vo.) The compiler of this work says it is intended "chiefly for those who have not sufficient time to devote to the study of those languages of India to which this glossary pertains, and who yet, in the course of their reading of Indian subjects, feel the want of an explanation, in small compass, of terms relating to the religion, manners, customs, etc., of the Hindu and Mussalman peoples of India." Definitions of some 7000 words of all sorts are given. Most of these are brief; yet there is much that might well be omitted; the compiler, for instance, allows himself four pages for a description of the festival of Jagannāth.—A. W. STRATTON.

Die Chronologie der Geschichte Israels, Aegyptens, Babyloniens und Assyriens von 2000–700 v. Chr. is a book of eighty pages from the pen of Carl Niebuhr (Leipzig: Eduard Pfeiffer, 1896; pp. x + 80). In the first place, the reader is confronted with a book which has no division, no chapter, and no section headings. It has no adequate outline tables of the chronology of the period under discussion, and has no index. Its construction is about as inconvenient and confusing as it could be

made. There is a one-page *Inhalts-Uebersicht*, which is a slight key to what follows, but it can never take the place of headings properly inserted in the text. In the second place, the author has presented a discussion of current theories of the chronology of those great nations, taking as his point of departure the year 722 B. C., the date of the fall of Samaria, in Israel, and the year 701 B. C., the date of Sennacherib's campaign, in the westland. From these dates he recedes to the time of the Exodus, discussing with some fullness the commonly noted discrepancies between the biblical and the Assyrian systems of chronology. Some attention is given, also, to the method of Hebrew annalists as seen in the books of Kings and Chronicles. In Egyptian dates he proceeds from Amenhotep III to the XXIIth dynasty, through the somewhat fragmentary and unsatisfactory chronology of that section of Egyptian history. More fullness is found in the treatment of Assyrian chronology. The entire book, while sane in its discussions for the most part, makes slight advances on such treatises as those of Wellhausen, Stade, and Kamphausen. *The treatment of oriental chronology will never appear until much new material is added to our present fragmentary stock.*—IRA M. PRICE.

Zur Chronologie der Babylonier, Vergleichungstabellen der babylonischen und christlichen Zeitrechnung von Nabonassar (747 v. Chr.) bis 100 v. Chr., appeared (Wien: Aus der kaiserl.-königlichen Hof- u. Staats-Druckerei; in Commission bei Carl Gerold's Sohn, 1895) from the pen of Dr. E. Mahler as a summary and expansion of two small pamphlets (*Der Kalender der Babylonier*) issued in 1892. It is an imperial quarto of twenty-four pages, and presents a comparative table, occupying nineteen pages, of Babylonian and Christian chronology, year by year, from the time of Nabonassar (747 B. C.) down to 100 B. C. In his earlier pamphlets the author showed that the Babylonians as the Greeks, and the Jews of today, divided their time into cycles of nineteen years; and that every third, sixth, eighth, eleventh, fourteenth, sixteenth, and nineteenth years in each cycle were intercalary. On the basis of such calculation the author scales his dates in his comparative table. By means of this tabular view we are enabled to locate with a reasonable degree of accuracy the chief events of Babylonia in the period covered by the author. The latest Babylonian astronomical information seems to have been used by the author, so that his reckonings are in that respect strictly up-to-date.—IRA M. PRICE.